

THE AMERICAN  
NATIONAL PREACHER.

No. 8. VOL. XX.]

AUGUST, 1846.

[WHOLE No. 236.

SERMON CCCCXXVII.

BY THE REV. HORACE BUSHNELL, D.D.

HARTFORD, CONN.

UNCONSCIOUS INFLUENCE.

Then went in also that other disciple.—JOHN xx. 8.

In this slight touch or turn of history, is opened to us, if we scan it closely, one of the most serious and fruitful chapters of Christian doctrine. Thus it is that men are ever touching unconsciously the springs of motion in each other; thus it is that one man, without thought or intention, or even a consciousness of the fact, is ever leading some other after him. Little does Peter think, as he comes up where his doubting brother is looking into the sepulchre, and goes straight in, after his peculiar manner, that he is drawing in his brother apostle after him. As little does John think, when he loses his misgivings, and goes into the sepulchre after Peter, that he is following his brother. And just so, unawares to himself, is every man, the whole race through, laying hold of his fellow-man, to lead him where otherwise he would not go. We overrun the boundaries of our personality—we flow together. A Peter leads a John, a John goes after a Peter, both of them unconscious of any influence exerted or received. And thus our life and conduct are ever propagating themselves, by a law of social contagion, throughout the circles and times in which we live.

There are, then, you will perceive, two sorts of influence belonging to man; that which is active or voluntary, and that which is unconscious;—that which we exert purposely, or in the endeavor to sway another, as by teaching, by argument, by persuasion, by threatenings, by offers and promises,—and that which flows out from us unawares to ourselves, the same which Peter had over John when he led him into the sepulchre. The importance of our efforts to do good, that is of our voluntary influence, and the sacred obligation we are under to exert ourselves in this way, are often and seriously insisted on. It is thus that Christianity has become, in the present age, a principle of so much greater activity than it has been for many centuries before; and we fervently hope, that it will yet become far more active than it now is, nor cease to multiply its industry, till it is seen by all mankind to embody the beneficence and the living energy of Christ himself.

But there needs to be produced, at the same time, and partly for this object, a more thorough appreciation of the relative im-

portance of that kind of influence or beneficence which is insensibly exerted. The tremendous weight and efficacy of this, compared with the other, and the sacred responsibility laid upon us in regard to this, are felt in no such degree or proportion as they should be ; and the consequent loss we suffer in character, as well as that which the Church suffers in beauty and strength, is incalculable. The more stress, too, needs to be laid on this subject of insensible influence, because it is insensible ; because it is out of mind, and, when we seek to trace it, beyond a full discovery.

If the doubt occur to any of you, in the announcement of this subject, whether we are properly responsible for an influence which we exert insensibly ; we are not, I reply, except so far as this influence flows directly from our character and conduct. And this it does, even much more uniformly than our active influence. In the latter we may fail of our end by a want of wisdom or skill ; in which case we are still as meritorious, in God's sight, as if we succeeded. So, again, we may really succeed, and do great good by our active endeavors, from motives altogether base and hypocritical, in which case we are as evil, in God's sight, as if we had failed. But the influences we exert unconsciously will almost never disagree with our real character. They are honest influences, following our character, as the shadow follows the sun. And, therefore, we are much more certainly responsible for them, and their effects on the world. They go streaming from us in all directions, though in channels that we do not see, poisoning or healing around the roots of society, and among the hidden wells of character. If good ourselves, they are good ; if bad, they are bad. And, since they reflect so exactly our character, it is impossible to doubt our responsibility for their effects on the world. We must answer not only for what we do with a purpose, but for the influence we exert insensibly. To give you any just impressions of the breadth and seriousness of such a reckoning I know to be impossible. No mind can trace it. But it will be something gained if I am able to awaken only a suspicion of the vast extent and moment of those influences, which are ever flowing out unbidden upon society, from your life and character.

In the prosecution of my design, let me ask of you, first of all, to expel the common prejudice that there can be nothing of consequence in unconscious influences, because they make no report, and fall on the world unobserved. Histories and biographies make little account of the power men exert insensibly over each other. They tell how men have led armies, established empires, enacted laws, gained causes, sung, reasoned and taught ;—always occupied in setting forth what they do with a purpose. But what they do without a purpose, the streams of influence that flow out from their persons unbidden on the world, they cannot trace or compute, and seldom even mention. So also the public laws make men responsible only for what they do with a positive purpose, and take no account of the mischiefs or benefits that are communicated by their noxious or healthful example. The same is true

in the discipline of families, churches, and schools; they make no account of the things we do, except we will them. What we do insensibly passes for nothing, because no human government can trace such influences with sufficient certainty to make their authors responsible.

But you must not conclude that influences of this kind are insignificant, because they are unnoticed and noiseless. How is it in the natural world? Behind the mere show, the outward noise and stir of the world, nature always conceals her hand of control, and the laws by which she rules. Who ever saw with the eye, for example, or heard with the ear, the exertions of that tremendous astronomic force, which every moment holds the compact of the physical universe together? The lightning is, in fact, but a mere fire-fly spark in comparison; but because it glares on the clouds, and thunders so terribly in the ear, and rives the tree or the rock where it falls, many will be ready to think that it is a vastly more potent agent than gravity.

The Bible calls the good man's life a light, and it is the nature of light to flow out spontaneously in all directions, and fill the world unconsciously with its beams. So the Christian shines, it would say, not so much because he will, as because he is a luminous object. Not that the active influence of Christians is made of no account in the figure, but only that this symbol of light has its property, in the fact that their unconscious influence is the chief influence, and has the precedence in its power over the world. And yet there are many, who will be ready to think that light is a very tame and feeble instrument, because it is noiseless. An earthquake, for example, is to them a much more vigorous and effective agency. Hear how it comes thundering through the solid foundations of nature. It rocks a whole continent. The noblest works of man, cities, monuments, and temples, are in a moment levelled to the ground, or swallowed down the opening gulfs of fire. Little do they think that the light of every morning, the soft, and genial, and silent light, is an agent many times more powerful. But let the light of the morning cease and return no more, let the hour of morning come, and bring with it no dawn: the outcries of a horror-stricken world fill the air, and make, as it were, the darkness audible. The beasts go wild and frantic at the loss of the sun. The vegetable growths turn pale and die. A chill creeps on, and frosty winds begin to howl across the freezing earth. Colder, and yet colder, is the night. The vital blood, at length, of all creatures, stops congealed. Down goes the frost towards the earth's centre. The heart of the sea is frozen, nay the earthquakes are themselves frozen in, under their fiery caverns. The very globe itself too, and all the fellow planets that have lost their sun, are become mere balls of ice, swinging silent in the darkness. Such is the light, which revisits us in the silence of the morning. It makes no shock or scar. It would not wake an infant in his cradle. And yet it perpetually new creates the world, rescuing it, each morning, as a prey from night and chaos.

So the Christian is a light, even "the light of the world," and we must not think that because he shines insensibly or silently, as a mere luminous object, he is therefore powerless. The greatest powers are ever those which lie back of the little stir and commotions of nature; and I verily believe, that the insensible influences of good men are as much more potent than what I have called their voluntary or active, as the great silent powers of nature are of greater consequence than her little disturbances and tumults. The law of human influence is deeper than many suspect, and they lose sight of it altogether. The outward endeavors made by good men or bad to sway others, they call their influence; whereas it is, in fact, but a fraction, and in most cases, but a very small fraction, of the good or evil that flows out of their lives. Nay, I will even go farther. How many persons do you meet, the insensible influence of whose manners and character is so decided, as often to thwart their voluntary influence; so that whatever they attempt to do, in the way of controlling others, they are sure to carry the exact opposite of what they intend! And it will generally be found, that, where men undertake by argument or persuasion to exert a power, in the face of qualities that make them odious or detestable, or only not entitled to respect, their insensible influence will be too strong for them. In all such cases, the voluntary influence of men will not even compose a fraction, however small, of what they do.

I call your attention, next, to the twofold powers of effect and expression by which man connects with his fellow man. If we distinguish man as a creature of language, and thus qualified to communicate himself to others, there are in him two sets or kinds of language; one which is voluntary in the use, and one that is involuntary—that of speech in the literal sense; and that expression of the eye, the face, the look, the gait, the motion, the tone or cadence, which is sometimes called the natural language of the sentiments. This natural language, too, is greatly enlarged by the conduct of life, that which, in business and society, reveals the principles and spirit of men. Speech, or voluntary language, is a door to the soul that we may open or shut at will; the other is a door that stands open evermore, and reveals to others constantly, and often very clearly, the tempers, tastes, and wishes of their hearts. Within, as we may represent, this character, charging the common reservoir of influence, and through these twofold gates of the soul, pouring itself out on the world. Out of one it flows at choice, and whensoever we purpose to do good or evil to men. Out of the other it flows each moment, as light from the sun, and propagates itself in all beholders.

Then if we go over to others, that is, to the subjects of influence, we find every man endowed with two inlets of impression; the ear and the understanding for the reception of speech, and the sympathetic powers, the sensibilities or affections, for tinder to those sparks of emotion revealed by looks, tones, manners and general conduct. And these sympathetic powers, though not im-

mediately rational, are yet inlets, open on all sides, to the understanding and character. They have a certain wonderful capacity to receive impressions, and catch the meaning of signs, and propagate in us whatsoever falls into their passive moulds from others. The impressions they receive do not come through verbal propositions, and are never received into verbal proposition, it may be, in the mind, and therefore many think nothing of them. But precisely on this account are they the more powerful, because it is as if one heart were thus going directly into another, and carrying in its feelings with it. Beholding, as in a glass, the feelings of our neighbor, we are changed into the same image, by the assimilating power of sensibility and fellow-feeling. Many have gone so far, and not without show, at least, of reason, as to maintain that the look or expression, and even the very features of children, are often changed, by exclusive intercourse with nurses and attendants. Furthermore, if we carefully consider we shall find it scarcely possible to doubt, that simply to look on bad and malignant faces, or those whose expressions have become infected by vice, to be with them and become familiarized to them, is enough permanently to affect the character of persons of mature age. I do not say that it must of necessity subvert their character, for the evil looked upon may never be loved or welcomed in practice; but it is something to have these bad images in the soul, giving out their expressions there, and diffusing their odour among the thoughts as long as we live. How dangerous a thing is it, for example, for a man to become accustomed to sights of cruelty! What man, valuing the honor of his soul, would not shrink from yielding himself to such an influence? No more is it a thing of indifference to become accustomed to look on the manners, and receive the guilty expression of any kind of sin.

The door of involuntary communication, I have said, is always open. Of course we are communicating ourselves in this way to others at every moment of our intercourse or presence with them. But how very seldom, in comparison, do we undertake by means of speech to influence others! Even the best Christian, one who most improves his opportunities to do good, attempts but seldom to sway another by voluntary influence, whereas he is all the while shining as a luminous object unawares, and communicating of his heart to the world.

But there is yet another view of this double line of communication which man has with his fellow-men, which is more general, and displays the import of the truth yet more convincingly. It is by one of these modes of communication that we are constituted members of voluntary society, and by the other, parts of a general mass or members of involuntary society. You are all, in a certain view, individuals, and separate as persons from each other: you are also, in a certain other view, parts of a common body, as truly as the parts of a stone. Thus if you ask how it is that you and all men came without your consent to exist in society, to be within its power, to be under its laws, the answer is, that while

you are a man, you are also a fractional element of a larger and more comprehensive being, called society—be it the family, the church, the state. In a certain department of your nature, it is open; its sympathies and feelings are open. On this open side you all adhere together, as parts of a larger nature, in which there is a common circulation of want, impulse, and law. Being thus made common to each other voluntarily, you become one mass, one consolidated social body, animated by one life. And observe how far this involuntary communication and sympathy between the members of a state or family is sovereign over their character. It always results in what men call the national or family spirit; for there is a spirit peculiar to every state and family in the world. Sometimes, too, this national or family spirit takes a religious or an irreligious character, and appears almost to absorb the religious self-government of an individual. What was the national spirit of France, for example, at a certain time, but a spirit of infidelity? What is the religious spirit of Spain at this moment, but a spirit of bigotry, quite as wide of Christianity and destructive to character as the spirit of falsehood? What is the family spirit in many a house, but the spirit of gain, or pleasure, or appetite, in which everything that is warm, dignified, genial, and good in religion is visibly absent? Sometimes you will almost fancy that you see the shapes of money in the eyes of the children. So it is that we are led on by nations, as it were, to a good or bad immortality. Far down in the secret foundations of life and society, there lie concealed great laws and channels of influence, which make the rate common to each other in all the main departments or divisions of the social mass—laws which often escape our notice altogether, but which are to society as gravity to the general system of God's works.

But these are general considerations, and more fit, perhaps, to give you a rational conception of the modes of influence and their relative power, than to verify that conception, or establish its truth. I now proceed to add, therefore, some miscellaneous proofs of a more particular nature.

And I mention, first of all, the instinct of imitation in children. We begin our mortal experience, not with acts grounded in judgment or reason, or with ideas received through language, but by simple imitation, and, under the guidance of this, we lay our foundations. The child looks and listens, and whatsoever tone of feeling or manner of conduct is displayed around him, sinks into his plastic, passive soul, and becomes a mould of his being ever after. The very handling of the nursery is significant, and the petulance, the passion, the gentleness, the tranquillity indicated by it, are all reproduced in the child. His soul is a purely receptive nature, and that, for a considerable period, without choice or selection. A little further on, he begins voluntarily to copy everything he sees. Voice, manner, gait, everything which the eye sees, the mimic instinct delights to act over. And thus we have a whole generation of future men, receiving from us their very beginnings, and the deepest impulses of their life and immortality. They watch us

every moment, in the family, before the hearth, and at the table ; and when we are meaning them no good or evil, when we are conscious of exerting no influence over them, they are drawing from us impressions and moulds of habit, which, if wrong, no patience or discipline can wholly remove ; or if right, no future exposure utterly dissipate. Now it may be doubted, I think, whether, in all the active influence of our lives, we do as much to shape the destiny of our fellow-men, as we do in this single article of unconscious influence over children.

Still further on, respect for others takes the place of imitation. We naturally desire the approbation or good opinion of others. You see the strength of this feeling in the article of fashion. How few persons have the nerve to resist a fashion ! We have fashions, too, in literature, and in worship, and in moral and religious doctrine, almost equally powerful. How many will violate the best rules of society, because it is the practice of their circle ! How many reject Christ because of friends or acquaintance, who have no suspicion of the influence they exert, and will not have, till the last day shows them what they have done ! Every good man has thus a power in his person, more mighty than his words and arguments, and which others feel when he little suspects it. Every bad man too has a fund of poison in his character, which is tainting those around him, when it is not in his thoughts to do them an injury. He is read and understood. His sensual tastes and habits, his unbelieving spirit, his suppressed leer at religion, have all a power, and take hold of the hearts of others, whether he will have it so or not.

Again, how well understood is it, that the most active feelings and impulses of mankind are contagious ! How quick enthusiasm of any sort is to kindle, and how rapidly it catches from one to another, till a nation blazes in the flame ! In the case of the crusades you have an example, where the personal enthusiasm of one man put all the states of Europe in motion. Fanaticism is almost equally contagious. Fear and superstition always infect the mind of the circle in which they are manifested. The spirit of war generally becomes an epidemic of madness, when once it has got possession of a few minds. The spirit of party is propagated in a similar manner. How any slight operation in the market may spread, like a fire, if successful, till trade runs wild in a general infatuation, is well known. Now, in all these examples, the effect is produced, not by active endeavor to carry influence, but mostly by that insensible propagation which follows, when a flame of any kind is once kindled.

Is it also true, you may ask, that the religious spirit propagates itself or tends to propagate itself in the same way ? I see no reason to question that it does. Nor does anything in the doctrine of spiritual influences, when rightly understood, forbid the supposition. For spiritual influences are never separated from the laws of thought in the individual, and the laws of feeling and influence in society. If, too, every disciple is to be an "epistle known and

read of all men," what shall we expect, but that all men will be some how affected by the reading? Or, if he is to be a light in the world, what shall we look for, but that others seeing his good works, shall glorify God on his account? How often is it seen too as a fact of observation, that one, or a few good men, kindle at length a holy fire in the community in which they live, and become the leaven of a general reformation! Such men give a more vivid proof in their persons of the reality of religious faith, than any words or arguments could yield. They are active; they endeavor, of course, to exert a good voluntary influence; but still their chief power lies in their holiness, and the sense they produce in others of their close relation to God.

It now remains to exhibit the very important fact, that where the direct or active influence of men is supposed to be great, even this is due, in a principal degree, to that insensible influence by which their arguments, reproofs, and persuasions are secretly invigorated. It is not mere words which turn men; it is the heart mounting uncalled into the expression of the features; it is the eye illuminated by reason, the look beaming with goodness; it is the tone of the voice, that instrument of the soul, which changes quality with such amazing facility, and gives out in the soft, the tender, the tremulous, the firm, every shade of emotion and character. And so much is there in this, that the moral stature and character of the man that speaks, are likely to be well represented in his manner. If he is a stranger, his way will inspire confidence and attract good will. His virtues will be seen as it were gathering round him to minister words and forms of thought, and their voices will be heard in the fall of his cadences. And the same is true of bad men, or men who have nothing in their character corresponding to what they attempt to do. If without heart or interest you attempt to move another, the involuntary man tells what you are doing, in a hundred ways at once. A hypocrite endeavoring to exert a good influence, only tries to convey by words what the lying look, and the faithless affectation, or dry exaggeration of his manner, perpetually resists. We have it for a fashion to attribute great or even prodigious results to the voluntary efforts and labors of men. Whatever they effect, is commonly referred to nothing but the immediate power of what they do. Let us take an example, like that of Paul, and analyze it. Paul was a man of great fervor and enthusiasm. He combined, withal, more of what is lofty and morally commanding in his character than most of the very distinguished men of the world. Having this for his natural character, and his natural character exalted and made luminous by Christian faith, and the manifest indwelling of God, he had of course an almost superhuman sway over others. Doubtless he was intelligent, strong in argument, eloquent, active, to the utmost of his powers, but still he moved the world more by what he was than by what he did. The grandeur and spiritual splendor of his character were ever adding to his active efforts an element of silent power, which was the real and chief cause of their efficacy. He

convinced, subdued, inspired, and led, because of the half divine authority which appeared in his conduct and his glowing spirit. He "fought the good fight," because he "kept the faith," and filled his powerful nature with influences drawn from higher worlds.

And here I must conduct you to a yet higher example, even that of the Son of God, "the light of the world." Men dislike to be swayed by direct, voluntary influence. They are jealous of such control, and are therefore best approached by conduct and feeling, and the authority of simple worth, which seem to make no purposed onset. If goodness appears, they welcome its celestial smile; if heaven descends to encircle them, they yield to its sweetness; if truth appears in the life, they honor it with a secret homage; if personal majesty and glory appear, they bow with reverence, and acknowledge with shame their own vileness. Now it is on this side of human nature that Christ visits us, preparing just that kind of influence which the spirit of truth may wield with the most persuasive and subduing effect. It is the grandeur of His character which constitutes the chief power of His ministry, not his miracles or teachings apart from His character. Miracles were useful, at the time, to arrest attention, and His doctrine is useful at all times as the highest revelation of truth possible in speech; but the greatest truth of the gospel, notwithstanding, is Christ himself—a human body become the organ of the divine nature, and revealing, under the conditions of an earthly life, the glory of God! The Scripture writers have much to say, in this connexion, of the *image* of God; and an image, you know, is that which simply represents, not that which acts, or reasons, or persuades. Now it is this image of God which makes the centre, the sun itself of the gospel. The journeys, teachings, miracles, and sufferings of Christ, all had their use in bringing out this image, or what is the same, in making conspicuous the character and feelings of God, both towards sinners and towards sin. And here is the power of Christ—it is what of God's beauty, love, truth, and justice shines through him. It is the influence which flows unconsciously and spontaneously out of Christ, as the friend of man, "the light of the world," "the glory of the Father," made visible. And some have gone so far as to conjecture, that God made the human person originally, with a view to its becoming the organ or vehicle by which He might reveal His communicable attributes to other worlds. Christ, they believe, came to inhabit this organ, that he might execute a purpose so sublime. The human person is constituted, they say, to be a mirror of God; and God, being imaged in that mirror, as in Christ, is held up to the view of this and other worlds. It certainly is to the view of this; and if the Divine nature can use this organ so effectively to express itself unto us—if it can bring itself, through the looks, tones, motions, and conduct of a human person, more close to our sympathies than by any other means, how can we think that an organ so communicative, inhabited by us, is not always breathing our spirit and transferring our image insensibly to others?

I have protracted the argument on this subject beyond what I could have wished, but I cannot dismiss it without suggesting a few thoughts necessary to its complete practical effect.

One very obvious and serious inference from it, and the first which I will name, is, that it is impossible to live in this world, and escape responsibility. It is not they alone, as you have seen, who are trying purposely to convert or corrupt others, who exert an influence; you cannot live without exerting influence. The doors of your soul are open on others, and theirs on you. You inhabit a house which is well nigh transparent; and what you are within, you are ever showing yourself to be without, by signs that have no ambiguous expression. If you had the seeds of a pestilence in your body, you would not have a more active contagion, than you have in your tempers, tastes, and principles. Simply to be in this world whatever you are, is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble. You say that you mean well; at least, you think you mean to injure no one. Do you injure no one? Is your example harmless? Is it ever on the side of God and duty? You cannot reasonably doubt that others are continually receiving impressions from your character. As little can you doubt that you must answer for these impressions. If the influence you exert is unconsciously exerted, then is it only the most sincere, the truest expression of your character. And for what can you be held responsible, if not for this? Do not deceive yourselves in the thought, that you are, at least, doing no injury, and are, therefore, living without responsibility; first make it sure that you are not every hour infusing moral death insensibly into your children, wives, husbands, friends, and acquaintances. By a mere look or glance, not unlikely, you are conveying the influence that shall turn the scale of some one's immortality. Dismiss, therefore, the thought that you are living without responsibility; that is impossible. Better is it frankly to admit the truth; and if you will risk the influence of a character unsanctified by duty and religion, prepare to meet your reckoning manfully, and "receive the just recompence of reward."

The true philosophy or method of doing good is also here explained. It is, first of all and principally, to be good—to have a character, that will of itself communicate good. There must and will be active effort where there is goodness of principle; but the latter we should hold to be the principal thing, the root and life of all. Whether it is a mistake more sad or more ridiculous to make mere stir synonymous with doing good, we need not inquire; enough to be sure, that one has taken up such a notion of doing good, is, for that reason, a nuisance to the Church. The Christian is called a "light," not lightning. In order to act with effect on others, he must walk in the Spirit, and thus become the image of goodness: he must be so akin to God, and so filled with His dispositions, that he shall seem to surround himself with a hallowed atmosphere. It is folly to endeavor to make ourselves shine before we are luminous. If the sun without his beams should talk to

the planets, and argue with them till the final day, it would not make them shine; there must be light in the sun itself, and then they will shine of course. And this, my brethren, is what God intends for you all. It is the great idea of His gospel, and the work of His Spirit, to make you "lights in the world." His greatest joy is to give you character, to beautify your example, to exalt your principles, and make you each the depository of His own almighty grace. But in order to this, something is necessary on your part—a full surrender of your mind to duty and to God, and a perpetual desire of this spiritual intimacy; having this, having a participation thus of the goodness of God, you will as naturally communicate good as the sun communicates his beams.

Our doctrine of unconscious and undesigning influence shows how it is, also, that the preaching of Christ is often so unfruitful, and especially in times of spiritual coldness. It is not because truth ceases to be truth, nor, of necessity, because it is preached in a less vivid manner, but because there are so many influences, preaching against the preacher. He is one, the people are many; his attempt to convince and persuade is a voluntary influence; their lives, on the other hand, and especially the lives of those who profess what is better, are so many unconscious influences, ever streaming forth upon the people, and back and forth between each other. He preaches the truth, and they, with one consent, are preaching the truth down; and how can he prevail against so many, and by a kind of influence so unequal? When the people of God are glowing with spiritual devotion to Him, and love to men, the case is different; then they are all preaching with the preacher, and making an atmosphere of warmth for his words to fall in; "great is the company of them that publish" the truth, and proportionally great its power. Shall I say more? Have you not already felt, my brethren, the application to which I would bring you? We do not exonerate ourselves; we do not claim to be nearer to God or holier than you; but ah! you know not how easy it is to make a winter about us, or how cold it feels! Our endeavor is to preach the truth of Christ and His cross as clearly and as forcibly as we can. Sometimes it has a visible effect, and we are filled with joy; sometimes it has no effect, and then we struggle on, as we must, but under great oppression. Have we none among you that preach against us in your lives? If we show you the light of God's truth, does it never fall upon banks of ice, which if the light shines through, the crystal masses are yet as cold as before? We do not accuse you; that we leave to God, and to those who may rise up in the last day to testify against you. If they shall come out of your own families; if they are the children that wear your names, the husband or wife of your affections; if they declare that you, by your example, kept them away from Christ's truth and mercy, we may have accusations to meet of our own and we leave you to acquit yourselves as best you may. I only warn you, here, of the guilt which our Lord Jesus Christ will impute to them that hinder His Gospel.

## SERMON CCCCXXVIII.

BY THE REV. RUFUS ANDERSON, D.D.,

ONE OF THE SECRETARIES OF THE AMER. BOARD OF COM. FOR. MISS.

Delivered at the Ordination of Mr. Edward Webb, as a Missionary to the Heathen, at Ware, Mass.,  
October 21, 1842.

### THE THEORY OF MISSIONS TO THE HEATHEN.

Now then we are ambassadors for Christ; as though God did beseech you by us,  
we pray you, in Christ's stead, be ye reconciled to God.—2 Cor. v. 20.

COMPARING the present period of the church with the apostolical, we come to two very different results respecting our own age. One is, that the facilities enjoyed by us for propagating the gospel throughout the world are vastly greater than those enjoyed by the apostles; the other is, that it is far more difficult now than it was then, to impart a purely spiritual character to missions among the heathen.

As to facilities, we have the advantage of the apostles in all respects, except the gift of tongues. The world, as a whole, was never so open to the preacher of the gospel since the introduction of the Christian dispensation. The civilization, too, that is connected with modern science, is all connected also with Christianity in some of its forms. I should add, that the civilization which the gospel has conferred upon our own New England is the highest and best, in a religious point of view, the world has yet seen.

But, on the other hand, this very perfection of our own social religious state becomes a formidable hindrance to establishing such purely spiritual missions among heathen nations, as were those of the apostolical times. Not that this is the only hindrance to this result; there are many others, but this is an important one. For the Christian religion is identified, in all our conceptions of it from our earliest years, with the almost universal diffusion among its professors of the blessings of education, industry, civil liberty, family government, social order, the means of a respectable livelihood, and a well-ordered community. Hence *our* idea of piety in converts among the heathen very generally involves the acquisition and possession, to a great extent, of these blessings; and *our* idea of the propagation of the gospel by means of missions is, to an equal extent, *the creation among heathen tribes and nations of a highly improved state of society, such as we ourselves enjoy*. And for this vast intellectual, moral, and social transformation we allow but a short time. We expect the first generation of converts to Christianity, even among savages, to come into all our fundamental ideas of morals, manners, political economy, social organization, right, justice, equity; although many of these are ideas which our own community has been ages in acquiring. If we discover that converts under the torrid zone go but half clothed, that they are idle on a soil where a small amount of labor will supply their

wants, that they sometimes forget the apostle's cautions to his converts, not to lie one to another, and to steal no more, in communities where the grossest vice scarcely affects the reputation, and that they are slow to adopt our ideas of the rights of man, we at once doubt the genuineness of their conversion, and the faithfulness of their missionary instructors. Nor is it surprising that this feeling is strongest, as it appears to be, in the most enlightened and favored portions of our country; since it is among those whose privilege it is to dwell upon the heights of Zion, that we have the most reason to expect this feeling, until they shall have reflected maturely on the difference there is between their own circumstances and states of mind, and those of a heathen and barbarous people.

Now the prevalence of these sentiments at home, has exerted an influence on all the missions. Nor is the influence new. You see it in the extent to which farmers and mechanics—pious but secular men—were sent, many years ago, along with the missionaries, to assist in reclaiming the savages of the wilderness from the chase, and settling them in communities like our own—a practice now nearly discontinued, except where the expense is borne by the national government.

Unless this influence is guarded against by missionaries and their directors, the result is that the missions have a *two-fold object of pursuit*; the one, that simple and sublime spiritual object of the ambassador for Christ mentioned in the text, "persuading men to be reconciled to God;" the other, the reorganizing, by various direct means, of the structure of that social system, of which the converts form a part. Thus the object of the missions becomes more or less complicated, leading to a complicated, burdensome, and perhaps expensive course of measures for its attainment.

I may be allowed, therefore, to invite attention to what is conceived to be *our true and only office and work in missions to the heathen*. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The ambassadors here spoken of were missionaries—missionaries to the heathen, for such were Paul and his associates; sent, instead of Christ the Mediator, on a ministry withheld from angels, to plead with rebellious men to become reconciled to God. They are ambassadors sent on the same general errand that brought the Lord Jesus from heaven, and their commission is to proclaim abroad the fact, history, design and effect of his atonement, and bring its renovating power to bear as widely as possible upon the human race.

It will be necessary to dwell a short time on the leading aspects of this enterprise. And,

1. The vocation of the missionary who is sent to the heathen, is not the same with that of the settled pastor.

The work of human salvation is one of vast extent, whether we regard the time it is to occupy, the objects upon which it operates, the agents it employs, or the results which are to be accomplished.

And it is performed with that regard for order and gradual development, which generally characterizes the works of God. Upon the Lord Jesus it devolved to make the atonement, thus preparing the way, as none else could do, for reconciling man to his Maker; and then He returned to the heaven whence he came. Upon his immediate disciples it then devolved to make proclamation of the atonement, and its kindred and dependent doctrines, throughout the world, the whole of which world, excepting Judea, was then heathen. This they were to do as his representatives and ambassadors; and to expedite the work, they were furnished with the gift of tongues, and an extraordinary divine influence attended their preaching. Their commission embraced only the proclamation of the gospel and planting its institutions. As soon as the gospel by their means had gained a footing in any one district of country, they left the work in charge to others, called elders and also bishops or overseers of the flock and church of God, whom they ordained for the purpose. Sometimes they did not remain even long enough to provide spiritual guides for the churches they had planted. "For this cause," says Paul to Titus, "left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The elders were the pastors of the new churches. Elsewhere the apostle speaks of different departments of labor and influence assigned to the ministers of Christ. He says that when Christ ascended up on high he gave gifts unto men; to some apostles, to some prophets, to some evangelists, to some pastors and teachers. Whatever was the peculiar office of "prophets" and "teachers," none can doubt that "evangelists" were fellow-laborers of the apostles in the missionary work, and that "pastors" had the stated care and instruction of particular churches. Now missionaries are the true and proper successors of the apostles and evangelists, and their sphere of duty is not the same with that of pastors, who are successors in their sacred functions, not so much of the apostles and evangelists as of the elders and bishops. It enters into the nature of the pastor's relation, that he remain, or be intended to remain, long the spiritual instructor of some one people. It is indeed as really his business to call sinners to repentance, as it is that of the missionary; but, owing to his more permanent relations, and to the fact that he is constituted the religious guide and instructor of his converts during the whole period of their earthly pilgrimage, his range of duty in respect to them is more comprehensive than that of the missionary in respect to his converts. The pastor is charged, in common with the missionary, with reconciling men to God; and he has also an additional charge, arising from the peculiar circumstances of his relation, with respect to their growth in grace and sanctification. But the missionary's great business in his personal labors, is with the unconverted. His embassy is to the rebellious, to beseech them, in Christ's stead, to be reconciled to God. His vocation, as a soldier of the cross, is to make conquests, and to go on, in the name of his divine Master,

"conquering and to conquer;" committing the security and permanency of his conquests to another class of men created expressly for the purpose. The idea of *continued conquest* is fundamental in missions to the heathen, and is vital to their spiritual life and efficiency. It will doubtless be found on inquiry, that missions among the heathen then have always ceased to be healthful and efficient, have ceased to evince the true missionary spirit in its strength, whenever they have ceased to be actively aggressive upon the kingdom of darkness.

In a word, the missionary prepares new fields for pastors; and when they are thus prepared, and competent pastors are upon the ground, he ought himself to move onward,—the pioneer in effect of a Christian civilization,—but in office, work, and spirit, an ambassador for Christ, to preach the gospel where it has not been preached. And, whatever may be said with respect to pastors, it is true of the missionary, that he is to keep himself as free as possible from entanglements with literature, science, and commerce, and with questions of church government, politics, and social order. For,

2. The object and work of the missionary are pre-eminently spiritual.

His embassy and message are as really from the other world, as if he were an angel from heaven. He who devotes himself to the work of foreign missions, comes thereby under peculiar engagements and obligations. His situation is in some important respects peculiar, compared with that of all others. His sphere of action lies beyond the bounds of his native land, beyond the bounds of Christendom, where society, and the family, and human nature lie all in ruins. As the great Originator and Lord of the enterprise came from the realms of heavenly blessedness to this world when it was one universal moral waste, so his representatives and ambassadors have now to go from those portions of the earth that have been illuminated by his gospel to regions that are as yet unvisited by these benign influences. They are therefore required pre-eminently to renounce the world. From the nature of the case they may make a greater sacrifice of worldly blessings, than their brethren at home can do, however much disposed. They forsake their native land, and the loved scenes of their youthful days. Oceans separate them from their relatives and friends. They encounter torrid heats and strange diseases. They traverse pathless wilds, and are exposed to burning suns and chilling night-damps, to rain or snow. Yet these things, when in their most repulsive forms, are reckoned by missionaries as the least of the trials appertaining to their vocation. The foreign missionary's greatest mercies and trials are *social* and *religious*. It is here that he has a severity of trial, which even the domestic missionary ordinarily cannot have. Whatever the devoted servant of Christ upon the frontiers may endure for the present, he sees the waves of a Christian civilization, not far distant, rolling onward, and knows that there will soon be all around him gospel institutions and a Chris-

tian community. But it is not so with the foreign missionary. It requires great strength of faith in Christ for him to look at his rising family, and then with unruffled feelings towards the future. True, he sees the gospel taking hold of minds and hearts in consequence of his ministry, and souls converted and reconciled to God; he gathers churches; he sees around him the germs of a future Christian civilization. But then, owing to the imperfect and disordered state of society in heathen communities, he dares not anticipate so much social advancement for two or three generations to come, as would make it pleasant to think of leaving his children among the people for whose spiritual well-being he delights to spend his own strength and years. And then his heart yearns oftentimes to be braced and cheered by social Christian fellowship of a higher order than he finds among his converts from heathenism. It is not in the "flesh-pots in Egypt" he looks back upon, nor any of the pleasant things that used to gratify his *senses* in his native land; but he does sometimes think of the kindred spirits he would find in that land, and of the high intellectual and spiritual fellowship he would enjoy in their society, and how it would refresh and strengthen his own mind and heart. Often there is a feeling of weakness and faintness arising from the want of such fellowship, which is the most painful part of his sufferings. The foreign missionary is obliged, indeed, to act pre-eminently upon the doctrine of a future life, and of God's supreme and universal government, and to make a deliberate sacrifice of time for eternity, and of earth for heaven. And this he does as an act of duty to his Redeemer, for the sake of extending the influence of his redemption, and bringing its reconciling and saving power to bear upon the myriads of immortal souls dwelling beyond the utmost verge of the Christian church.

And thus the foreign missionary is driven, as it were, by the very circumstances of his position, as well as led by his commission and his convictions of duty, to concentrate his attention and energies upon the *soul*, ruined though immortal. And truly it is a vast and mighty ruin he beholds—more affecting to look upon in the light of its own proper eternity, than would be the desolation of all the cities in the world. It is too vast a ruin for a feeble hand to attempt the restoration of every part at once. As Nehemiah concentrated his energies upon rebuilding the walls of the city of his fathers, rightly concluding that if the walls were rebuilt and threw their encouraging protection around, the other portions of the city would rise of course; so the missionary, as a thoughtful and wise man, sets himself to reconcile the alienated heart to God, believing that that point being gained, and the principle of obedience implanted, and a highly spiritual religion introduced, a social renovation will be sure to follow. He considers not, therefore, so much the relations of man to man, as of man to God; not so much the relations and interests of time, as those of eternity; not so much the intellectual and social degradation and debasement, the result of barbarism or of iron-handed oppression, as the alienation

and estrangement of the heart of man from his Maker, and the deadly influence of hateful and destroying passions upon his soul. As when a house is burning in the dead of night, our first and great concern is not for the house, but for the sleeping dwellers within; so the missionary's first and great concern is for the soul, to save it from impending wrath.

And the *means* he employs in this ministry of reconciliation, are as simple and spiritual as the end he has in view. He *preaches the cross of Christ*. The apostle Paul declares that this was his grand theme. And it is remarkable how experience is bringing modern missionaries to the same result. Their grand agent is oral instruction; their grand theme is the cross. And now, perhaps not less than in the days of the apostles, the Holy Spirit appears to restrict his *converting* influences among the heathen chiefly to this species of agency, and to this grand theme. Excepting in the schools, the usefulness of books is chiefly with those whose hearts have been in some measure moved and roused by the preached word. It appears to be the will of the great Redeemer, who came in person to begin the work, that his salvation shall everywhere be proclaimed in person by his ambassadors, and that his message of grace shall have all the impressiveness of look and voice and manner, which they are able to give it. After the manner of their illustrious predecessor, they must teach publicly, and from house to house, and warn every one night and day with tears. The necessity of this in order to reconcile rebellious men to God, has not been diminished by the multiplication of books through the press. Well authenticated cases of *conversion* among pagans, by means of books alone, not excepting even the Scriptures, are exceedingly rare. By the divine appointment, there must also be the living preacher; and his preaching must not be "with the wisdom of words, lest the cross of Christ should be made of none effect."

You see, then, brethren, the high spiritual calling of the missionary. At the very threshold of his work, he is required, in a pre-eminent degree, to renounce the world. His message, wherein lies his duty and all his hope of success, is concerning the cross of Christ; and the object of it is to restore the lost spiritual relation between man and God. The impression he is designing to make is directly upon the soul. And his work lies so altogether out of the common range of worldly ideas, and even of the ideas of many professed Christians, that multitudes have no faith in it; it is to them like a root out of a dry ground, and they see no form nor comeliness in it, and nothing that should lead them to desire it. Nor is it until the civilizing results come out, that these unsanctified or very partially sanctified persons can give the missionary work any degree of their respect.

The necessity of connecting a system of *education* with modern missions, is not inconsistent with the view we have taken of the true theory of missions to the heathen. The apostles had greatly the advantage of us in procuring elders, or pastors for their

churches. In their day the most civilized portions of the world were heathen—as if to show the weakness of mere human learning and wisdom; and the missionary labors of the apostles and their associates, so far as we have authentic accounts of them, were in the best educated and in some respects highly educated portions of the earth. Wherever they went, therefore, they found mind in comparatively an erect, intelligent, reasoning posture; and it would seem that men could easily have been found among their converts, who, with some special but brief instruction concerning the gospel, would be fitted to take the pastoral care of churches. But it appears that, until schools expressly for training pastors were in operation,—as ere long they were at Alexandria, Cæsarea, Antioch, Edessa, and elsewhere,—it pleased God essentially to aid in qualifying men for the office of pastors by a miraculous agency; the Holy Ghost exerting upon them a supernatural influence, by which their understandings were strengthened and spiritually illuminated, and they gifted with powers of utterance.

But, at the present time, the whole civilized world is at least nominally Christian, and modern missions must be prosecuted among uncivilized, or at least partially civilized tribes and nations, from which useful ideas have in great measure perished. Even in those heathen nations which make the greatest pretensions to learning, as in India, we find but little truth existing on any subject. Their history, chronology, geography, astronomy, their notions of matter and mind, and their views of creation and providence, religion and morals, are exceedingly destitute of truth. And yet it is not so much a *vacuity* of mind here that we have to contend with, as it is *plentitude of error*—the unrestrained accumulations and perversions of depraved intellect for three thousand years. But among savage heathens, it is *vacuity* of mind, and not a *plenitude*, we have to operate upon. For, the savage has few ideas, sees only the objects just about him, perceives nothing of the relations of things, and occupies his thoughts only about his physical experiences and wants. He knows nothing of geography, astronomy, history, nothing of his own spiritual nature and destiny, and nothing of God.

In these circumstances and without the power of conferring miraculous gifts, modern missionaries are constrained to resort to education in order to procure pastors for their churches. They select the most promising candidates, and take the usual methods to train them to stand alone and firm in the gospel ministry, and to be competent spiritual guides to others. This creates, it will be perceived, a necessity for a system of education of greater or less extent in each of the missions, embracing even a considerable number of elementary schools. The whole is designed to secure, through the divine blessing, a competent native ministry, who shall aid missionaries in their work, and at length take their places. The schools, moreover, of every grade, are, or ought to be so many preaching places, so many congregations of youth, to whom, often with parents and friends attending, the gospel is more or less formally proclaimed.

I have thus endeavored, my brethren, to set before you the foreign missionary enterprise in what I conceive to be its true scriptural character; as an enterprise, the object of which, and the sole object, is the reconciling of rebellious men in heathen lands to God.

And what is true of the individual missionary, is of course equally true of the Missionary Society, which directs his labors and is the medium of his support. The Society sends forth men to be evangelists, rather than permanent pastors; and when pastors are required by the progress and success of the work, it seeks them among native converts on the ground. And herein it differs from the appropriate usages of the Home Missionary Society, which, operating on feeble churches within Christian communities, or in districts that are soon to be covered with a Christian civilization of some sort, sends forth its preachers all to become settled pastors as soon as possible. The foreign missionary work is in fact a vast *evangelism*; with conquest, in order to extend the bounds of the Redeemer's kingdom, for its object; having as little to do with the relations of this life and the things of the world and sense, and as few relations to the kingdoms of this world, as is consistent with the successful prosecution of its one grand object—the restoring, in the immortal soul of man, of that blessed attraction to the Centre of the Spiritual Universe which was lost at the fall.

This method of conducting foreign missions, besides its evident conformity to Scripture, is supported by various weighty considerations.

1. It is the only method that, as a system of measures, will commend itself strongly to the consciences and respect of mankind.

The first mission sent forth under the care of the American Board, was such a mission. And it was sent to the subjects of a nation, with which our country was then unhappily at war. But the missionaries were regarded on all hands as belonging pre-eminently to a kingdom not of this world; and having an object of a purely spiritual nature. And when, notwithstanding this, the policy of the East Indian government would have sent them away, it was this that gave convincing and overwhelming force to the following appeal made by our brethren to the governor of Bombay:

"We entreat you by the spiritual miseries of the heathen, who are daily perishing before your eyes, and under your Excellency's government, not to prevent us preaching Christ to them. We entreat you by the blood of Jesus which he shed to redeem them,—as ministers of Him, who has all power in heaven and earth, and who with his farewell and ascending voice commanded his ministers to go and teach all nations, we entreat you not to prohibit us from teaching these heathen. By all the principles of our holy religion, by which you hope to be saved, we entreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment day, when your Excellency must meet your heathen subjects before God's tribunal, we entreat you not to hinder us from preaching to them that

gospel, which is able to prepare them, as well as you, for that awful day."

Nothing but a consciousness of the high spirituality of their object and the impossibility of connecting it with questions of a secular nature, imparted boldness to our brethren to make this appeal, and gave it favor and efficiency in the high places of power. And it is this, which lately preserved our brethren on Mount Lebanon harmless amid the fury and carnage of a civil war. And this it is that imparts a degree of inviolability to the persons and efforts of Protestant heralds of the cross among all the nations which respect their religion. It is the grand predominance of the *spiritual* in their characters and pursuits, showing that they really do belong to a kingdom not of this world, and are not to be involved in the conflicting relations and interests of earthly communities. English statesmen in India acknowledge, that the general prevalence of Christianity in that country would at length make it impossible for their nation to hold the country in subjection, and yet they encourage the labors of the missionary. This they do because the missionary's *object*, whatever be the known *tendency* of his labors, is not to change the civil relations of the people, but to give them the gospel and save their souls; and because these statesmen are convinced in their consciences, that this is an object of unquestionable benevolence and obligation, for which Christ died, for which the ministry was instituted, which at this day is to be countenanced and encouraged at all events by every man claiming the name of a Christian; and which, however humbling it shall prove in its results to avaricious and ambitious nations, cannot be otherwise than beneficial on the broad scale of the world and to the great family of man.

2. This method of conducting missions is the only one on which missionaries can be obtained in large numbers, and kept cheerfully in the field.

For objects that are not spiritual and eternal, men will seldom renounce the world for themselves and their families, as missionaries must do. Mere philosophers have never gone as missionaries; and seldom do mere philanthropists go into the heathen world, nor would they remain long, should they happen to go. Nor will a merely impulsive, unreflecting piety ever bring about a steady, persevering, laborious, self-denying mission. It generally gives out before the day for embarkation, or retires from the field before the language is acquired and the battle fairly commenced. Nothing but the grand object of reconciling men to God, with a view to their eternal salvation, and the happiness and glory thus resulting to Christ's kingdom, will call any considerable number of missionaries into the foreign field, and keep them cheerfully there. And it is necessary that this object be made to stand out alone, in its greatness and majesty, towering above all other objects, as the hoary-headed monarch of the Alps towers above the inferior mountains around him. It is not fine conceptions of the beautiful and orderly in human society, that will fire the zeal of a missionary; it

is not rich and glowing conceptions of the life and duties of a pastor; it is not broad and elevated views of theological truth, nor precise and comprehensive views of the relations of that truth to moral subjects. It is something more than all this, often the result of a different cast of mind and combination of ideas. The true missionary character indeed is based upon a single sublime conception—that of *reconciling immortal souls to God*. To gain this with an effective practical power, the missionary needs himself to have passed from death unto life, and to have had deep experience of his own enmity to God and hell-desert, and of the vast transforming agency of the reconciling grace of God in Christ. As this conception has more of moral greatness and sublimity in it than any other that ever entered the mind of man, no missionary can attain to the highest elevation and dignity of his calling, unless he have strong mental power and a taste for the morally sublime. This the apostle Paul had. What conceptions of his office and work and of spiritual things animated the great soul of that apostle! "Now, then, we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God."—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—"Oh the depth of the riches both of the wisdom and knowledge of God."—"Able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge."

To make persevering and useful missionaries, however, it is not necessary that the power of thought and of spiritual apprehension should come nearly up to that of the apostle Paul. But there should be a similar cast of mind, similar views and feelings, and a similar character. There should be a steady and sober, but real enthusiasm, sustained by a strongly spiritualized doctrinal experience, and by the "powers of the world to come," intent upon reconciling men to God from a conviction of its transcendent importance.

Such men must compose the great body of every mission, or it will not be worth supporting in the field; and the only way such men can be induced to engage in the work is by having the idea of spiritual conquest, through the cross of Christ, the predominant and characteristic idea of the enterprise. That will attract their attention while they are preparing for the ministry; that will enlist their consciences and draw their hearts; that will constrain them to refuse every call to settle at home, however inviting; and if they have learning and eloquence, that will lead them the more to desire to go where Christ has not been preached, where useful talent of every kind will find the widest scope for exercise.

Nor will any other scheme of missions that was ever devised keep missionaries cheerfully in the field. It is only by having the eye intent on the relations the heathen sustain to God, and on their reconciliation to him, and by cultivating the spirit of dependences

on God and the habit of looking to him for success, that the piety of a mission can be kept flourishing, its bond of union perfect, its active powers all in full, harmonious and happy exercise. And unless these results are secured, missionaries, like the soldiers of a disorganized army, will lose their courage, their energy and zeal, their serenity and health, and will leave the field. Alas for a mission, where the absorbing object of attention with any of its members is anything else, than how Christ crucified shall be preached to the heathen so as most effectually to persuade them to be reconciled to God.

3. This method of conducting missions is the only one that will subjugate the heathen world to God.

No other will be found mighty to pull down the strong holds of the god of this world. The weapons of our warfare must be spiritual. The enemy will laugh at the shaking of a spear, at diplomatic skill, at commerce, learning, philanthropy, and every scheme of social order and refinement. He stands in fear of nothing but the cross of Christ, and therefore we must rely on nothing else. With that we may boldly pass all his outworks and entrenchments, and assail his very citadel. So did Philip, when he preached Jesus as the way of reconciliation to the eunuch; so did Peter, when preaching to the centurion; so did Apollos, when preaching to the Greeks; so did Paul, through his whole missionary career. It is wonderful what faith those ancient worthies had in the power of a simple statement of the doctrine of salvation through the blood of Christ. But they had felt its power in their own hearts, they saw it on the hearts of others, and they found reason to rely on nothing else. And the experience of modern missions has done much to teach the inefficacy of all things else, separate from this. Who does not know, that the only cure for the deep-seated disorders of mankind must be wrought in the heart, and that nothing operates there like the doctrine of salvation by the cross of Christ? This is true in the most highly civilized communities; but perhaps it is specially true among benighted heathens. In their deplorable moral degradation, they need just such an argument, striking even the very senses, and convincing of sin, of their own lost state, and of the love of God. Nothing else will be found like that to bridge the mighty gulf which separates their thoughts from God and the spiritual world. Nothing else will concentrate, like that, the rays of divine truth and grace upon their frozen affections. With the truth, that God so loved the world as to give his only begotten Son that whosoever believeth on him should not perish but have everlasting life, we go forth through the heathen world; and, with anything like the faith in its efficacy through the Holy Spirit which the apostles had, we shall be blessed with much of their success. Yes, my brethren, this is the only effectual way of prosecuting missions among the heathen—*holding up CHRIST AS THE ONLY SAVIOR OF LOST SINNERS.* It requires the fewest men, the least expense, the shortest time. It makes the least demand for learning in the great body of the laborers. It involves the least complica-

tion in means and measures. It is the only course that has the absolute promise of the presence of Christ, or that may certainly look for the aid of the Holy Spirit. It keeps Christ constantly before the missionary's own soul, as an object of intensest interest and desire, with a vast sanctifying, sustaining, animating influence on his own mind and preaching. It furnishes him with a power transcending all that human wisdom ever contrived for rousing and elevating the soul of man and drawing it heavenward—the idea of LOVE, infinite and infinitely disinterested, personified in the Lord Jesus, and suffering to the death to save rebellious and ruined man! And if the doctrine comes glowing from our own experience, we shall not fail to get the attention of the heathen, and our success among them will far exceed what we might expect among gospel-hardened sinners here at home. I might dwell long on the history of missions, ancient and modern, in the most satisfactory illustration of this point, did the time permit; but it is not necessary.

Let me add, that there is no way so direct and effectual as this, to remove the social disorders and evils that afflict the heathen world: indeed, there is no other way. Every specific evil and sin does not need, and cannot have, a separate remedy; for they are all streams from one fountain, having a common origin in a depraved and rebellious heart. Urge home, then, the divinely appointed remedy for a wicked heart; purify the fountain; let love to God and man be made to fill the soul; and soon the influence will appear in every department and relation of life. If reforms in religion and morals are not laid deep in the heart, they will be deceptive, and at all events transient. The evil spirit will return in some form, with seven-fold power. New England owes her strong repugnance to slavery, and her universal rejection of that monstrous evil, to the highly evangelical nature of her preaching. And were the whole southern section of our own land, or even a considerable portion of it, favored with such highly evangelical preaching, slavery could not there long exist. But in heathen lands especially, an effective public sentiment against sin, in any of its outward forms, can be created nowhere, except in the church; and it can be there created only by preaching Christ in his offices and works of love and mercy, with the aid of the ordinances he has given for the benefit of his disciples, especially the sacrament of his supper. Thus at length, even in barbarous heathen lands, the force of piety in the hearts of the individual members of the church will be raised above that of ignorance, prejudice, the power of custom and usage, the blinding influence of self-interest falsely apprehended, and the ridicule and frowns of an ungodly and perverse world. Indeed, if we would make anything of converts in pagan lands, we must bring them to the ordinances of the gospel, and into the church, as soon as they give satisfactory evidence of regeneration; for they are too child-like, too weak, too ignorant, to be left exposed to the dangers that exist out of the fold, even until they shall have learned all fundamental truths. And besides,

the school of Christ for young converts from heathenism, *stands within the fold*, and *there*, certainly, the compassionate Savior would have them all gathered and carried in the arms, and cherished "even as a nurse cherisheth her children."

Finally: This method of conducting missions is the only one that will unite in this work the energies of the churches at home.

Well understood, this will unite the energies of the churches—so far as Christians can be induced to prosecute missions for the purpose of reconciling men to God. Making this the grand aim of missions, and pressing the love of Christ home upon the hearts and consciences of men, as the grand means of effecting this, will certainly commend itself to the understandings and feelings of all intelligent Christians. Not only will a large number of good and faithful missionaries be obtained, but they will be supported, and prayed for, and made the objects of daily interest and concern.

Let it be our prayer, that God will be pleased to strengthen our faith in the realities of the unseen world. Then shall we be better able to pray as we ought for our missionary brethren, that they may be intent on their single but great object of winning souls to Christ, and be so imbued with the spirit of Christ, that his image shall be fully stamped on all their converts. Let us urge upon our brethren among the heathen the imperative duty of making full proof of their ministry as *missionaries*, rather than as *pastors*; and let us lay upon them "no greater burden," than the "necessary things" appertaining to their high and peculiar vocation. We must indeed hold them to the principle, that they shall treat those only as loyal subjects of our infinite Sovereign, who give evidence of hearty submission and reconciliation; but we will leave it to their better-informed judgments to determine,—in the remote, vast and varied, and to us almost unknown fields of their labors,—what is and what ought to be satisfactory evidence of actual reconciliation.

And when the principles of love and obedience are once restored to men, and men are at peace with God, and united to Him, then will they be at peace with one another. Then wars will cease, and all oppression. Then the crooked in human affairs shall be made straight and the rough places plain, the valleys shall be exalted and the mountains and hills made low, and the glory of the Lord shall be revealed, and all flesh see it together.

"In one sweet symphony of praise  
Gentile and Jew shall then unite;  
And Infidelity, ashamed,  
Sink in the abyss of endless night.

"Soon Afric's long-endured sons  
Shall join with Europa's polished race,  
To celebrate, in different tongues,  
The glories of redeeming grace.

"From east to west, from north to south,  
Emmanuel's kingdom shall extend;  
And every man, in every face,  
Shall meet a brother and a friend."